

HERALD CALENDAR.

Montpelier (Vt.) District Association, at Northfield.	Jan. 8
Essex County Ministerial Association, at Lebanon, N. H.	Jan. 12-13
Orford Ministerial Association, at Machias, Me.	Jan. 13, 14
Essex County Ministerial Association, at Farmington, N. H.	Jan. 19-21
Essex County Ministerial Association, at Presbury's Rooms, Providence, R. I.	Feb. 2-4
Portland District Ministerial Association, at South Berwick, Me.	Feb. 2-4
Rockland District Ministerial Association, at Rockland, Me.	Feb. 2-4
New Bedford District Conference, at Weymouth, Mass.	Feb. 9-11
Major District Conference, at Weymouth, Mass.	March 10

ZION'S HERALD.

THURSDAY, JANUARY 1, 1874.

1874.

It will require not a little attention at first to accustom ourselves to the new era. We involuntarily commence our page with the date of the former year of grace, just as it requires time and habitual thought to bring home the truth to actual experience, that a very near friend has forever, for this world, passed away from our presence. We have but little consciousness of the flight of time during the year; but when we sweep so rapidly by one of the great milestones of life, and recollect the relation which these twelve months now gone hold to the whole of our earthly existence, and the still more impressive relation they hold to the comparative short period still remaining to us, we begin to awake to the rapidity with which our days are hurrying on. It was but yesterday that we changed our calendar, and tomorrow, if we survive, we shall alter it again.

The past year, however, has not lacked events to give emphasis to the flying months, and by their number and importance to enable us to realize the breadth of the space over which we have passed. There are thousands of men that are to-day more than ten years older than they were the first of last January. It is not alone, but care that whitens the head, deepens the curves upon the face, and bends the body as if bearing a growing burden. Last year the ghastly skeletons of the great fire stood all around us, as December went out and the new era came in, to give impressiveness to the natural lessons of the hour; this year the grim ghosts of shrunken fortunes, dissipated during the strange financial panic of the last three or four months, not in our vicinity, especially, but all over the country, add their visible and graphic illustration to the words of the preacher, "Vanity of vanities! all is vanity!"

With us, as a government, it has been a year of peace. The final step in the accomplishment of the great experiment of international arbitration for the settlement of difficulties between differing governments, has been taken, in the controversy between England and the United States—an event that cannot be made too prominent, and will, without doubt, mark a great era in the progress of Christian civilization. There will still be bitter and bloody wars, probably, but the influence of that sublime international court will not be lost upon the convictions and culture of the Christian world. It is a great movement, marking the right line of direction in the world's progress, and it is too conspicuous to be overlooked.

The uneasy condition of Europe at the opening of the present year has not been followed by the anticipated political troubles. Spain has changed her form of government and her President, but has secured an excellent one in Castelar, and apparently the republic is gaining strength under him, and presenting a better front towards her internal conspirators and external pretenders to her throne. In the late quite threatening controversy over Cuba, between Spain and this country, the present executive government of the former has certainly exhibited great prudence, decision, and confidence in its own ability, and in the support of the nation behind it. Neither traditional monarchy nor popery have gained much in that country during the last year.

France has paid its immense German debt, and seems to be gradually cooling down from her fever heat of passionate determination to avenge her lost prestige and wealth upon Prussia. She too has changed her president—a liberal republican and conservative monarchist for a pronounced monarchist and formal republican—and transformed the tenor of her executive office from an unlimited to a limited period of seven years. There are many restive elements still at work in France. Napoleon III. is dead, but his son survives, and the ancient hereditary monarchy is still extant in different families, and urges its divine (?) rights. And not the least unpromising factor in France is the presence and power of ultramontane Catholicism. The present year may not open so anxiously for France as the last, but no intelligent mind would attempt to prophesy what will be its history during the next twelve months.

Bismarck has returned again to the premiership of Germany, and is completing his work of consolidation and of curbing the arrogance of Romanism, as exhibited by Catholic Bishops, who, though supported by the State, claim to be independent of its jurisdiction. The great Emperor William is sick, but if he dies, he leaves a worthy son and a strong government.

Austria, relieved of her Jesuits, is rapidly advancing all along the line of modern progress. We have been made to blush here in the centre of the New England public school system, by the comparison, made by one of our own experts, between her schools and our own. We are only rejoiced to hear the suggestive fact. We are quick to receive inspiration from others, and shall press hard upon the advance of any before us; but, thank God, Austria will not wait for us to come up with her in this respect.

Italy, relieved from the dangerous interference of Catholic France with her effort to throw off the fearful incubus of the papal rule, and the depressing clog upon her progress of the herds of mendicant priests and the countless monastic and conventual institutions, is rapidly advancing in all the arts of peace, and giving harmony and efficiency to her executive administration throughout the peninsula. Italy is Catholic still, but is daily becoming liberal, and giving her Protestant citizens an equal opportunity to hold and propagate their own religious sentiments.

In England and America, singularly enough, Romanism, as a form of Christianity, and especially as represented by its ritual and symbols in the Episcopal Church, is enjoying a remarkable expansion. We cannot bring ourselves, however, to any very serious anxiety as to the final result. The "truth as it is in Jesus" must conquer, while soulless forms, like everything earthly, decay and pass away.

The outlook with us is both serious and hopeful. The full effect of the late revision in business has not yet been witnessed. The year before us will call for all the courage, faith, and piety of Christian believers, to meet the material and spiritual demands upon them. The foreign element, not simply the Roman Catholic, gathering in our larger cities, is more and more disposed to combine to secure political and social results. The anti-Sabbath, beer-drinking Europeans have seized the municipal government of Chicago, and ten thousand men lately combined to demand of the authorities of the city of New York work or bread.

The only radical cure of these social evils, is the spread of a pure gospel among the masses. The truth that found its way when urged by unknown preachers into the cities of Asia Minor and Greece, can redeem, it preached in the same spirit, the crowds of restless, hard-pressed and oppressed working men of our crowded tenement houses.

There are good signs of spiritual life all around us. The unity of many bodies of Christian men, bearing different names, but with one superimposed banner of the cross, as exhibited at the late Christian Alliance in New York, is particularly encouraging. This union is constantly taking a practical form, and entering into combined services in Christian associations, for the purpose of reaching these neglected thousands around us. Our local Churches, too, are being revived, and are stretching out their hands to gather in the neglected.

On the whole, the outlook is encouraging, and the word is, Forward! As the old year goes and the new one comes, we humbly and prayerfully say farewell! to the past, and all hail! to that which is to come.

THE OLD AND THE NEW.

Few cities of the earth greet the new year with more contrasts with the Old than does modern Rome, with Victor Emmanuel as King. Of all the many vicissitudes which make up the checkered life and history of the Eternal City, none now seems in the way of making a deeper and more lasting mark than the great event which these three short years ago ended in the triumphal entrance of the Italian King into the temporal possessions of the Pope.

Italy, under the influence of Cavour, to whom the nation has erected a monument in Turin, aspired to Rome as capital of the modern kingdom, and its bluff and burly king said, when first within its walls, "I am in Rome, and I remain here." And from that hour Rome began to slough off the Old and take on the New. This process is now going on so rapidly, in the mere external appearance of the city, that he who leaves it for a season scarcely recognizes his old haunts on his return. These innovations are especially noticeable in the matter of railroads, and indeed in all means of access to this great center. The Papal government seemed determined in this respect to keep the New away from its capital; for if the Pope and his Curia were not absolutely opposed to the introduction of railroads, they certainly made it their business to lay every obstacle in the way of improvements of this kind, even to the depots which receive the visitor on his arrival.

Indeed, the depot of Papal Rome was a misnomer: it was an ancient shed, in comparison to the elegant structure now being raised, as the main architectural enterprise of the new government. And thus the New and the Old are in continual contrast. What the Old most feared and avoided, the New most courts and encourages. Stately streets and boulevards are being laid out, and rows of magnificent and convenient buildings are either occupying newly appropriated soil, or pushing out the Old to introduce the New. And thus all Rome seems engaged in the active process of regeneration, except that part known as the Leonine City, the central point of which is the Vatican. This famous Pontifical retreat and "prison," is now a fitting emblem, without and within, of the

spirit which long ago created, and now still controls it; a crystal of the middle ages, marmoring and fretting that the friction of the New is rudely abrading its sharp points, and depriving it of its original identity.

The Old remains a voluntary "prisoner" in the Vatican, and vainly imagines that his protest against the inroads of the New will stop its triumphant progress. The "Holy Father" not only still obstinately makes a prison of his palace, but he yet surrounds himself with every musty custom of the past that can bar out from its precincts the mere suspicion of modern innovation. He is the last ruler to cling to the old Swiss Guards, so famous in the history of French palaces, with all their peculiar and ancient costume.

The great problem now to be solved in Rome, is whether the New and the Old can thus possibly remain long in contact—whether royalty and the Papacy can subsist beside each other. The friends of the Pope have many times counseled him to flee from the city of his humiliation, but this he refuses to do—he would rather remain a voluntary prisoner in the Vatican, than be the proudest lord in other halls. These are dear to him, from his history and their, and he will doubtless end his days in them. So long as he shall live he will be the champion of the olden time, as he lays it down in the Syllabus; but no sane man can have any doubts of the ultimate triumph of the New.

Royalty and the Papacy might live well enough together, if each would confine itself to its legitimate sphere, and advance its peculiar and proper aims without infringing on the realm of the other. This, we know, is no easy problem to solve, but solved it must be before long, for the Italian people are quite impatient of this brake clinging to their wheel of progress, and baffling from within and without the measures that may be desirable for the well-being of their State. Italy is a Catholic land, and will clearly long remain so; for the very forms and ceremonies of the Church spring from the ancient and passionate nature of the people; but they demand that the Church shall progress as does the State, in sympathy with the spirit of the age, and no longer fight its battles with the pikes and halberds of the middle ages, but rather with the enlightened weapons of modern thought.

The Pope himself, in his moments of depression, forebodes and foresees the inevitable of this struggle, and occasionally bewails the changes which he sees must come after him, at least, if his tenacity of life should not indeed condemn him to be an unwilling witness to them. The prisoner of the Vatican does not seem to share the visionary dreams of some of his followers, that a new Rome may be created elsewhere; and when he speaks thoughtfully and seriously of the future Church, he acknowledges that it must be widely different from the present; but he seems to regard it as his mission to make the movement a slow one, if it must come. Its coming, no power on earth can prevent.

NEW YEAR'S AND YULE.

Anciently, the first day of January was at the winter solstice—the shortest day of the year, when the sun was vertical over a line 23 deg. 28 min. south of the equator, called the Tropic of Capricorn. Tropic means turning. When the sun reached that line, it turned and came north again. New Year's Day was still called in Arabic, *al-tum*—turn day. But the Julian year was .0077686 of a day too long, and new year's returned later and later, till, in 1582, it came 21 days after the solstice. A correction was then made in Roman countries, to bring the months back to where they were at the time of the Synod of Nice, A. D. 325. Pope Gregory XIII. ordained that the next day after 4th of October, 1582, should be the 15th, so as to bring the solstice again on the 21st of December, close to which the present system of leap-years keeps it.

But while January has so long begun 11 days after the solstice, the year has variously begun on the 1st of March, the 21st, and the 25th. This explains how, as is often seen in the Boston Records, a woman gives birth to a babe in December, and to another in February of the next year, which, however, was not the next February. Double dates were often used for the period between December and New Year's. Thus, the month after the landing of the Pilgrims was January, 1620-1. The changes of style and year were made in England in 1751. That year had but 7 days in March, 19 in September, and no January or February. The first day of that year was the 25th of March; the last, December 31; and the day after September 2 was the 14th: *annus mirabilis*, that English and New-English year 1751.

The winter solstice is at the least active time in the year; for all nature is at a stand-still. No landscape in our latitude will show any difference between the first day of December and the first of February; any agricultural operation for which the first time is appropriate, can be deferred to the second. And not only is there leisure for merry-making, but there is a natural occasion for rejoicing at the passage of the solstice. The year has TURNED; the day has TURNED to lengthen; the sun has TURNED northward—has reached its tropic, or turning-line. Night, which was threatening to abolish the day, is now to recede. There was no northern nation to which this was not an occasion of rejoicing. The Scandinavians called it *Hvile* or *Jule*, the Saxons *Jule*, the Franks *Noel*. The Runes

calendar marked the festival with the figure of a wheel. A wheel, wrapped in straw and sent blazing down a hill, was a frequent means of calling a crowd into the festive field. Have the words *wheel* and *Jule* not a common root? Ought not it to be a Hebrew trilateral? Its second letter should be Vau; its third, Lamed; the first, if not Yod or Ayin, must be Aleph. We seek it through these three letters, as Leverrier did his planet; and under Aleph we find it. It means to roll. So we "roll round with the year."

The excess of riot, which the heathen *Saturnalia*—as the Romans called this holiday—exhibited, is something inconceivable to us. The early Church strove against it in vain till a happy expedient occurred to them. The feast of the Nativity had been drifting about the Spring months, in an inconvenient proximity to Good Friday, the date of which is fixed by the Bible. If transferred to the winter solstice, it would balance the year most beautifully. So they baptized the jolly old Pagan, whom they could not exterminate, and called him CHRIST-MASS. True, there was the slight objection that the anniversary came at just the time of year when it is certain that Christ was not born, and when no shepherds watch their flocks by night, all seated on the ground.

But this mattered little. The great day was fixed so that New Year's should be its "octave"—the same day of the next week, the winding-up day. Christ-mass was to be sung at midnight; Christmas eve, therefore, was no common evening; it had no bedtime in its programme. The priest, who must take no food "in the morning" before mass, went (*ipsi vidimus*)—"New Granada," p. 296) to a great mass—the "cock-mass"—gorged with a supper, and warm with dancing. A "manger" had been prepared in the church the day before. Manger is *cratch*; and the holy cratch-cradle, when imitated with strings on children's fingers, becomes *cat's-cradle*. In the gorgeous cratch-cradle is placed, during the mass, a gaudily-dressed doll. Thus begins the holy time of Yule, that erst was a heathen debauch.

But the trouble of the good fathers was not over. The old usages would not lie. They would deck the very churches with mistletoe and holly, if not even with the ivy of Bacchus. Against this the Council of Braga, in Portugal, thundered its anathema—"omnis hac observatio paganismi est." But neither ancient priest nor modern Puritan could prevail against old Yule; and as we write, the northern hemisphere is in vacation. The wren has been hunted; the Yule-log is burning; the carols have been sung; the morris-dancers and maid Marian, the fool-plough, the hobby-horse, the frumety, the Lord of Mistletoe, and perhaps even the Boy-bishop have amused the idle and merry throng. Distant children have come home, bringing their spouses and their children with them; old feuds have been buried forever; long-promised visits and debts have been paid; and homes and home-folk are dearer than ever before. The day has actually lengthened some seconds, and from this day will lengthen perceptibly; for the sun rises not a minute later this morning this year than on this, and it now sets each night a minute later than on the preceding.

We begin a new year; let us begin it with a week of special prayer, and till Yule return again or the Saviour calls us home, let us do with our might whatever our hands find to do.

AN APOLOGY FOR INFIDELITY.

It is only with painful surprise that we find in the discourses of the "Easy Chair," in the January number of Harper's Magazine, what must certainly be interpreted as a defense of infidelity. "Harper" has been so singularly free from this sort of matter, that it has received a hearty welcome in homes to which it would have otherwise had no access, and from which certain less scrupulous monthlies have been rigidly excluded. There are thousands of Christian families into which nothing would be permitted to enter which is promotive of free-thinking in character.

The Easy Chair, which is always fresh and able, has heard a sermon on the question, What is Infidelity? whose points it adopts, and makes the basis of a lecture to the Evangelical Alliance, because of its treatment of infidels. And, really, one who knows only what is there stated, would conclude that these infidels are a much abused class of persons. They are spoken of as sincere inquirers after the truth, equally with theologians, and the inference lies upon the surface that they are brethren in pursuit of the same end, and should be treated one another as brethren; and especially should the theologian refrain from stigmatizing the "devoted and undivided seeker of truth" as an infidel, even though he loudly proclaims himself an atheist.

Surely, the "Easy Chair" cannot impose its own sophistry upon itself, even though it may mislead other less acute minds. It first arrays the Alliance as in opposition to scientific research, and seeks to create the impression that its members were afraid of science, and disrespectful in their treatment of scientific men. The exact contrary is the well-known truth. Some of the most brilliant scientists of the age were among the members of that body. An entire day, with several sections, was set apart to the reading of papers by them, and no one of the ten days of the session exhibited a greater ardor to ascertain the "truth" than was found among these Christian theologians and professors. Does not

the Easy Chair know that the great body of teachers and students of science to-day are in accord with the theologians, and that many of the most devoted scientists are believers in Christianity?

This is hardly the age to exalt free-thinking into respectability. It is too late to change the definition of infidelity, so as that it shall apply to conscience and duty only, and not at all to opinion. It has long been a technical term, signifying a disbelief in the inspiration of the Scriptures, or in the divine origin of Christianity; and this is the sense in which the world understands and uses the word. It will continue to do so. Nor is it true that "the man who merely disbelieves current opinions may be a saint and a hero," in the sense of the Easy Chair; for saintship is impossible to one who rejects Jesus Christ as his Saviour. No more is it true that "Christ was crucified as an infidel." This is the confused statement of Easy Chair: "When the governor asked, 'What evil hath he done?' there was no answer. It was not that he had done wrong, but that he thought differently from the multitude."

So careless a reading of the New Testament, as is here indicated, is unworthy one who assumes to be judge of the Christian system; and if the same looseness is carried into these inquiries in the field of science which result in disbelief in Christ, we must say that not only is infidelity without a decent semblance of apology, but we dare not take its science without a verification. Christ rejected no article of the Jewish faith, and as he stood before the Sanhedrin he was not so charged. He was not condemned for unbelief, but for blasphemy. And when Pilate asked for the charge against him, there was an answer, and it is related not to thought but to conduct. "If he were not a malefactor, we would not have delivered him up unto thee." That he "had done wrong," was the burden of the various complaints before the governor, and for this he was crucified. The preacher who could so egregiously blunder, might very properly receive an honorable mention in the "Editor's Drawer," but that the Easy Chair, in its gentle range over all literature, should give him place and echo his speech, indicates an astonishing degree of faith.

But why this play on the word "truth"? Why the attempt to conceal ideas by its vague use? All truth is not the same truth. Geology has its truth, astronomy its truth, physiology its truth, psychology its truth, and so has the New Testament its truth. The seeker after truth in geology may and may not be a seeker after truth in psychology, and the seeker after truth in astronomy may and may not seek truth in the New Testament. The student of the physical sciences may care nothing about mental or moral truths, yet very much about truths in his own line. Now, to confound these various classes of truth, and to demand that the ardent geologist, who hates the New Testament, blasphemes Christ, and scorns the Bible, shall by the moralist, the theologian, and the Sunday-school teacher, be accepted as a brother beloved, is to adopt him into a family for which he has no taste. His geology gives him no ground on which to judge the New Testament.

And when the Easy Chair, with a wise shake of the head, informs us that "it is a fatal mistake to suppose that religious truth is in danger from the most searching investigation," we feel like asking who it is that so supposes? Such language can imply only the grossest unfamiliarity with the habits and pursuits of Christian scholars, while it is really an unfounded insinuation to catch the crowd. Nobody is so well aware that investigation never endangers truth, as Christians are, and nobody is more ardent in it than they. What we object to, is the impudence of pronouncing upon Christian truth and doctrine by men who have never studied them. Geological investigation does not enable a man to judge of God's plan of saving sinners. A scientist may be a very poor theologian, and while we respect him in his chosen field, we have a right to require that before he assumes the role of a lecturer in theology, he shall have read the New Testament. And if he rejects it, the world will surely call him an infidel.

EDITORIAL PARAGRAPHS.

The last "Encyclical" of the venerable Pope Pius IX. is truly pathetic. His afflictions have come to be "without number," and "many bitter sorrows through various causes" are quite weighing down the head of the old man. No one in reading it can fail to be impressed with his sincerity and his honest convictions of the divine authority under which he speaks; but to our interpretation he reads history and Providence backward. The condition of the recalcitrant bishops in Germany, who are driven from their seats by the indignant government, troubles him. He is particularly affected by the *Old Catholic* heretics, "who, while they undermine the foundations of the Catholic religion, do not blush to call themselves Catholics." He also affirms "that matters are not better in America," referring, doubtless, to Mexico. He calls earnestly upon "Patriarchs, Primate, Archbishops, Bishops and other ordinaries, to be 'brave soldiers of Christ,' which is the best of advice if properly understood; and finds solace, finally, in the blessed fact that the Church (not the Roman Church) is planted by Christ upon a rock, and he affirms of himself what is only true of the Lord Jesus Christ: "Heaven and earth shall pass away, but My words shall not pass away."

The *Congregationalist* of December 25, devotes one page of its paper to articles upon the proposed new arrangement of Sabbath services, at which a more thorough interpretation of the Holy Scriptures can be secured in the churches. In some way there has been a lamentable failure, with all our Sunday-school enterprise, in bestowing up

on our young people an intelligent and practical knowledge of the Bible. Whatever other good ends are gained, the average Sunday-school does not now make Bible study a delight and a source of clear and positive Scriptural views. We are glad to see such careful attention turned in this direction as is shown by the writers in *The Congregationalist*. If the Sunday-school is to continue and be a blessing to the young, the pastor must be at its head, a thorough exposition of the Bible must be given, and some honest study must be done.

The Catholic Review quotes *The Popolo Romano*, a liberal Roman paper, as complaining that the people of Rome and its neighborhood will not buy the confiscated ecclesiastical property, and goes on to say that the people have just grounds to fear the consequences of the threat of excommunication which will be visited upon those who do thus meddle with the former Church estates. It affirms that when under the first French republic, a similar confiscation took place, the hand of God was laid heavily upon the princely families that purchased it, and has followed them ever since. It affirms that—

"The history of their misfortunes, sicknesses, and the disgracefully immoral conduct of some of their members, has attracted the attention of gossip-mongers for many years, not only in Rome, but throughout the civilized world wherever the well-known names of the Roman aristocracy are familiar."

If we might modestly express our opinion, we should say it was their social vices, and not the purchase of condemned monasteries, that brought such legitimate misery upon these dissolute families.

There is no subject of more vital importance to the social and civil well-being of the community than that of the proper distribution of its charities. There is always danger of creating and perpetuating a pauper class, such as now curses Great Britain. The habit of indiscriminate charity, and the multiplication of organized societies for eleemosynary purposes, tend to cultivate indolence and beggary. They are earnestly looking into this problem in New York city. Says *The Observer*—

"Dr. John Hall, who, in the midst of his many duties, takes time to make it to study pressing social questions, made a report in New York, one evening last week, in regard to the condition of the poor. He showed that the present condition of the poor was not so bad as is represented, and that many of the charitable institutions of New York are not full. A most marvelous thing was stated by Dr. Hall: that there were in New York twenty thousand persons supported by indiscriminate charity. Just that number will eat and will not work, and good, kind, compassionate people are busy in seeing that these idlers have their daily rations."

Such an examination should be made here in Boston.

We are rather inclined to believe that our old friend, Dr. J. W. Olmstead, the Editor and proprietor of *The Watchman and Reflector*, the leading Baptist paper of the country, will hardly thank *The Congregationalist* for the prominence it has given to a truly Christian, but not denominational, act of ecclesiastical charity and unity, in which he has participated in England. In a private letter, which is now declared from the homepage, the joint participation of Dr. Olmstead with *Congregationalist* and *Methodist* in the ordinance of the Lord's Supper, which followed a service recognizing our American Thanksgiving, is proclaimed abroad. Dr. Olmstead offered the prayer before the distribution of bread, and Rev. brother Noble, of Elmira, before the passing of the cup, the *Congregationalist* minister, Rev. L. D. Beman, in whose chapel the exercises were held, presiding. The Dr. will not go back upon himself, and we shall hope to welcome him on his return, to a similar united service among his many friends of different sects at home. So the inevitable work of tearing away the veil from the mercy-seat goes on! Our dying, conquering Christ does it!

A correspondent of one of our Southern exchanges, announces a new and somewhat amazing literary scheme, all things considered, if there is any foundation to his intimations. He says, plans have already been initiated to start a new, large, independent Methodist weekly in New York, and that Dr. Arthur Edwards, our able and successful confederate of the *Northeastern*, who the writer affirms, is the "coming man" of Methodism in the editorial line, and who, he says, has earned his spurs in his late contest of wits with Dr. Curry, is to be called to the head of its editorial columns. He declares, also, that there is a great call for such an independent sheet; but where is the *Methodist* all this time? We have strangely imagined that this sheet was independent enough, to say the least; and where are our friends, Drs. Crooks and Stevens? Certainly there is no lack of editorial ability in that corps. Probably the whole matter is comprehended in the brain of the astute correspondent, and is news in both New York and Chicago.

The wish evidently has been father to the rumor, that the *Atlantic* would, in the change of publishers, assume a more decidedly sympathetic attitude towards revealed religion. Some have evidently feared that the denominational bias of one of the Riverside firm might land the characteristically Boston magazine into the same hands that now direct the fortunes of Boston University. We are sorry to say there is not the slightest ground for the story to stand upon. It changes neither its latitude nor its bearings. It will be still Boston, all over with the same editor and corps of writers. We read, however, with great satisfaction, in the January number, the admirable paper of the lamented Naturalist, whose sudden departure leaves a vacancy that nature may abhor, but will not easily fill, upon the "Permanence of Type." This is to be followed by others already prepared from the same well-trained hand. The *Atlantic* is, doubtless, the ablest purely literary monthly published in the English tongue.

We are indebted to President Cummings for a copy of the Catalogue of Wesleyan University. The number of students enrolled the present year is 139. The catalogue presents fully and clearly the curriculum in the various departments, and the elective studies. The college was never in a more effective condition to secure the best scholarship. There are five ladies on the list.

George Lansing Taylor well says, in an interesting letter from New York to the *Western Advocate*, referring to the excellent series of lectures to be delivered this season at the Drew Theological Seminary, "every such event makes one exclaim, What a pity that such a great professional school should not have been located in the city, which is a university of itself. Boston Methodists have done wisely in this respect, by bringing their theological school to the city. Let them never undo what they have done."

We wonder that our Sunday-school book reviewers do not protest against the introduction of the social crime, in its various forms of antagonism to the seventh commandment, into Sunday-school literature. It has come to be very common to have reformers adulterers and adulteresses, as conspicuous characters, in juvenile literature. There could hardly be a greater abomination. It is bringing a serpent with his poisonous slime into the sanctities of the family circle. These stories will never defend childhood from temptation, but rather smooth the road into it.

Dr. J. W. Chickering, of the American Temperance Society, writes: "Neither President Grant nor the cabinet officers will offer intoxicating drinks to New Year's callers; and the vice-president, with many senators and representatives, and several judges and governors, have expressed the wish, in view of the evils resulting from drinking customs widely prevalent at the holiday season, that the friends of morality and good order may see fit not to include intoxicating beverages in their Christmas and New Year's hospitalities."

The Methodist Episcopal Church of Brookline, N. H., was crowded to overflowing on the evening of December 31, to witness the marriage of Rev. T. J. Abbott, of the New England Conference, to Miss Theresa M., daughter of Asa Seaver, of Brookline. The service was performed by the pastor, Rev. W. E. Bennett, assisted by Rev. F. D. Sargent, of the Congregational Church. The following evening there was a very pleasant gathering of friends at the house of the bride's father. Several presents were made to the bride, and among them a beautiful and costly silver service.

What is the significance of it? Rev. W. J. Potter, of New Bedford, while he declares that he has ceased to be a Christian, refuses to take the polite hint of the Secretary of the Unitarian Association, and request to have his name dropped from their list. This he finally declines to do. Does it mean that, after all, he hesitates to cut the last cord that binds him to Christ, or that he thinks the body of Unitarian brethren are with him in sentiment, but not courageous enough to announce this belief?

The City Solicitor has given a swift opinion, in reference to the illegality of the election of women to the school committee. He supposes his judgment upon an opinion of the supreme court as to the appointment of women to the office of justices of the peace—an office recognized in the constitution of the State, perhaps limited by that document to the voting citizen; but no such limitation hedges out the gentler sex from a position she is every way fitted to fill, and where, on many accounts, her presence is specially required. She should be on every school committee, and will be ere long. It is only a question of time, and that is limited. Those chosen in Boston will not be afflicted by this decision.

Dr. Lore has reason to look with considerable editorial complacency upon his Christmas number. He has spread himself for the occasion, and covered the whole subject. After preaching against premium pictures, he has actually printed one on the front page of his paper and it is as poor, to say the least, as any one that is offered "as a bribe" by offending sects, and certainly it did not cost any more! But the paper is a nice Christmas offering, and our friend is one of the strongest of the editorial body.

Prof. C. S. Harrington sends us an interesting letter from London, dated December 11, and says he expects to reach home about New Year's. He will meet a warm welcome from his college classes. His admirable letters in our paper have attracted much attention. We have a few still on hand; they are of the class that lose nothing by delay, not being of a temporary interest only.

The Directors of the Fitchburg Railroad have agreed to lease the Vermont and Massachusetts R. R., for a term of one hundred and ninety-nine years, by paying four per cent upon its capital for two years, five per cent the succeeding two, and six thereafter. A full meeting of the stockholders was called for the 31st of December, to ratify the contract.

The Editors and Publisher of Zion's Herald received one Christmas present, which they certainly appreciated for its intrinsic value, and even more for its friendly import. Josiah Webb & Co. of Milton, Mass., forwarded to us liberal packages of their superior chocolate, cocoa and broma. If any other house manufactures better, they do not advertise in Zion's Herald, and we therefore do not know the fact.

Michikazu Yosuka Nawa, a Japanese student in the Law School of Boston University, died on Wednesday, December 17, in the thirty-first year of his age. For a number of years he had been second Secretary of the Japanese Legation at Washington, but on the arrival of the late new ambassador, he resigned his position and came to Boston to study law. A fatal fever has unfortunately cut short a career full of promise to his country.

Dr. George M. Steele, who has just returned, greatly invigorated from his European trip, sends us the catalogue of Law School University. It has in its collegiate department 132 students; in the preparatory, commercial and art school, 245. The college is vigorous and prosperous, as it could hardly help being under its wide-awake and able head.

Marlock Bros., corner Washington St. & Temple Place, are issuing the tinted lithographs of Bible subjects. We have seen a striking illustration of "Christ Healing the Blind Man." "The Holy Family" will soon follow, after "Carl Muller," the Dusseldorf Artist.

The *Universalist Register*, issued from the Universalist Publishing House of this city, in connection with an annual calendar, gives all the denominational statistics. These Church annuals are invaluable for reference, and are now edited with much care and good judgment.

Dr. Benson, of the California Christian Advocate, makes a very urgent and strongly written appeal for a School of Theology on the Pacific coast in his last paper.

If any one knows the address of Rev. Samuel Taylor, or his family, he will confer a favor by dropping a line to this office.

A daily prayer-meeting during the Week of Prayer will be held at the Home of the Young Women's Christian Association, 27 Beach Street, at 10 1/2 A. M.

Any one having the HERALD for July 31, September 11, and October 30, will confer a great favor by forwarding them to this office. We need them to complete our file.

The Monthly Meeting of the volunteers for Christian work is to be held at Church Street this (Thursday) evening.

Bishop Wiley will address the Preachers' Meeting next Monday, on Our Missionary Work.

THE APPLETON TEMPERARY HOME.—Few of our charitable institutions have done more good, or been more successful than the Appleton Temporary Home. Opened April 7 of the present year, for the purpose of feeding the hungry, sheltering the homeless, and helping the fallen to lead a better life, it has given temporary accommodations to over one thousand men, and furnished more than eleven thousand meals.

The peculiar feature of the institution is in the fact that it depends solely on God and help sought in prayer for the ills it needed to carry on its work. It was started without the pledge of one single dollar, except for rent and furniture, and yet its running expense have been provided for every month—sometimes in the most unexpected manner, but always in direct answer to prayer. For some time past the calls upon it for help have been so numerous and so pressing, that its Superintendent, D. Banks McKenzie, has become more and more persuaded that larger accommodations were needed, and after prayerful and anxious consultation on the matter, he has leased the house known as the Alger mansion, 48 Fourth Street, South Boston, where the Home is to be removed by the first day of January. The house is much larger than that now occupied by the Home, and as there will be accommodations for some fifty men, bedding of all kinds, as well as money and cash clothing, are very much needed, and should be sent at once to D. Banks McKenzie, 539 Washington Street, and after January 1st, to 48 Fourth Street, South Boston.

B. Russell of this city, has published in a full and admirable octavo volume of nearly 600 pages, *A Gazetteer of Massachusetts*, by the Rev. Elias Nason, one of the most popular and indefatigable of our genealogists and antiquaries. It is profusely illustrated with wood and engraving, its value consists in its giving the topography, history, geology, natural resources, of every town and city in the State. The circulation of such a volume should only be limited by the families in the State. Its careful gatherings will be of constant value for reference.

The Magazines.

Old and New opens upon 1874 as fresh as if just beginning its race. Its premium is an admirable story of the 12th century, embodying the special incidents in the fortunes of "The Poor Men of Lyons," and of John of Laig and Peter Waldo, written as a Christmas story by Rev. E. E. Hale. It is a handsome publication, is interesting, and is capital. The first number of the year considers judiciously the case of the Virginians, continues its serial tales, has timely articles on the Tea Party, Wall Street and the Crisis, and the usual miscellany. No magazine better preserves its own personality from month to month.

Sunday-school teachers will welcome the January number of *The National Sunday-School Teacher*. In it the Rev. Lewellyn Pratt uses a well-known fact in chemistry to illustrate the effect of the mere presence of some teachers. Mr. James H. Kellogg treats upon "The Giant Evil, and How the Children may Slay It." Rev. T. H. Maycock picks out some of those words in the Bible which, by reason of a change in the meaning, are apt to mislead the reader. Rev. Henry Clay Trumbull presents a paper on "The Evils of Sunday-School Oratory." The Rev. J. C. Taylor supplies an article on "The House of Bondage," which is not only appropriate to the season, but contains some interesting facts which teachers might not find ready to hand. Lastly, all will be profited by the lessons as prepared by B. F. Jacobs. Of the new editor, the *Advance* says: "The *Sunday-School Teacher* of this city, has had the good fortune to secure the editorial services of Mr. M. C. Hazard, formerly connected with the *Advance*, and formerly successful in practical Sunday-school work, ready with the pen, and skilled in editorial duties, he will disappoint those who know him if he does not make *The Teacher* better next year than ever before."

The January number of *Harper's Monthly*, to one feature of which exception is taken in our editorial, besides other general reading-matter, its most notable installment of the serial criticism and gossip, of literary, scientific, and historical records, contains eight illustrated articles. Among these, the most important are: *Rambles in Martinique*; *Christ's Natal Day*—a Christmas poem, by R. H. Stoddard; *The Knights of the Red Shield* (the old sign over Rothschild old quarters in Frankfurt-on-the-Main)—a historical sketch of the Rothschild family and fortunes; and *Washington News*—a pen and picture description of the habits and methods of the Washington correspondents of the great journals.

The Galaxy is just entering on the eighth year of its existence. Entirely discarding pictorial attractions and strictly local connections, its aim has been to present each month the choicest literary bit of fare to its readers. Its liberal policy and high literary tone have drawn to it contributions from some of the ablest of our statesmen. Many of these contributions are of the greatest importance, and give an inside view of our current history which could not otherwise be obtained. Secretary Welles has given its readers an interesting view of our naval operations during the Rebellion, and in his late series of papers on Mr. Lincoln and Mr. Seward, has given many exceedingly interesting revelations as to the positions, views, and acts of Mr. Lincoln and the leading members of his Cabinet on the great questions which engaged their attention. In the January number, Judge Black has an article on his relations with Mr. Seward. In other departments *The Galaxy* has attracted to itself many of our freshest and brightest writers. Major-General Custar will continue during the year his interesting sketches of Army Life on the Plains. Justin McCarthy will continue his sketches of remarkable men. He has also just commenced a serial sketch "Linley Rochford." Mrs. Annie Edwards, one of the most popular of living female novelists, will commence a new serial in the *Galaxy*, within a month or two. Richard Grant White will continue his articles on the Proper Use of Words. Richard B. Kimball, whose reputation as an able financier as well as author will give interest to his articles, will contribute a series of papers on Wall Street. The *Galaxy* appeals to all tastes—to those who require articles of thought and instruction, and for those who read for amusement only. It is therefore welcome in every family. The departments of the *Galaxy* will be maintained as heretofore. Prof. E. L. Youmans will continue to prepare the monthly Scientific Miscellany, and George E. Pond the Drift-Wood articles. The articles on literature are prepared by the ablest hands. The *Galaxy* is in no sense sectional, but appeals to the whole country alike. It is published by Sheldon & Co., New York.

The January number of *Lippincott's Magazine* commences a new volume of that popular and entertaining monthly. It contains the continuation of "A New Hypothesis," the interest of which is unabated, and which is admitted to be one of the most delightful and eccentric descriptions of European travel that has lately been submitted to the public. It is handsomely illustrated by Dore. An illustrated and highly entertaining article is presented, describing the "Triumphal Palaces of Versailles," the residence of Marie Antoinette. It is here that Marshal Bazaine is now undergoing his trial. "The Necklace of Pearls," by R. H. Stoddard, and "The White Doe," a Florida legend, by Will Wallace Harney, are two choice poems. A good story is contributed by the author of "Blindspots," and "Quixstars," entitled "A Wife's Revenge." "Japanese Fox-Myths" is an interesting and amusing article on Japanese mythology. A sketch of Chester Harding, the self-made artist, is also furnished. There is an entertaining article on "Monte Carlo," which, since the closing of the government of the gambling establishments at Baden-Baden, has become the resort of the dissipated fashionables who formerly flocked to the latter city every season. "My Christmas Ball," "A Statue of Shakespeare," and a beautiful sketch entitled "The Three French Marriages," together with the usual array of "Gossip" and "Reviews of New Books," make up a brilliant number of *Lippincott's Magazine*. Every arrangement has been made for the new volume to render it an attractive visitor to its readers. A new story will be begun in the February number by George MacDonald.

The first number of the new bi-monthly of A. S. Barnes & Co., New York, is published, and makes a fine appearance. It is called the *International*, and combines the highest foreign and home talent. The present number contains seven articles, as follows:—Our Late Panic; Fires in American Cities, by Professor A. P. Peabody, D. D., Cambridge, Mass.; Deep-sea Exploration, by Professor William B. Carpenter, M. D., LL. D., F. R. S. L. D., New York; The Prussian Church Law, by Baron Franz von Holtzendorf, LL. D., Munich; International Arbitration, by Dr. Woolsey, New Haven; Reviews of Books. The papers are worthy of the names of their well-known authors.

An exchange writes our sentiments as follows:—

"The January *Advance* comes to us with eleven fine illustrations and a pleasant tale of literary contents, showing no abatement in the pictorial and topographical attractiveness of this excellent journal of art. An examination of the last issue, or what is better, a study of the volume for the past year, is a crowded portfolio of engravings, every one of which would bear framing. Will convince better than words could any lover of the grand and beautiful who can prize the works of master hands or admire the loveliest and sublimest scenery of this and other lands, that the *Advance* is quite unrivaled of its kind."

J. L. Peters, 699 Broadway, N. Y., has issued the first number of a monthly musical periodical, which he calls *La Creme de la Creme*. It is intended to give in it advanced players the best selections of music at a small price. The first number gives good promise of fulfilling the purpose. It has five new pieces.

Mr. A. M. Purdy has a wide reputation as an authority upon "small fruits." His monthly periodical, *The Fruit Recorder and Cottage Gardener*, is full of interesting and valuable horticultural suggestions. For \$1.42 he sends a year of his serial, and a very superior small fruit compass. The picture is far above the average of such works, and is, of itself, really worth the subscription price.

The Vox Humana for January, at great expense, has secured an original anthem by Barnaby for Christmas: "Behold, I bring you good tidings." The letterpress of this issue is of a high quality, and is excellent. Published by George W. Wood, Cambridgeport.

The Methodist Church.

MASSACHUSETTS.

Hyde Park.—At the recent Fair in our new Vestries, Mr. Cha. H. Pierce, of the firm of Pierce, Gilman & Tuttle, 109 Commercial St., sent in an elegant Communion Table, of highly polished wood and marble top. It was a kindly act, and all more so from the donor's efforts with another denomination, and was appreciated very highly.

Dedication at East Peppercell.

The new church, called the "Village Chapel," at East Peppercell, was dedicated on the 16th ult., by Bishop Wiley, after having preached a very appropriate, interesting and instructive discourse on the text, "The stone which the builders have rejected, we have made the headstone of the corner." Rev. I. G. Bidwell preached in the evening from Rev. xix. 9, with characteristic earnestness and eloquence. Rev. N. Fellows, Presiding Elder of Worcester District, A. P. Adams, and L. Crowell assisted in the exercises. The choir furnished very appropriate singing. The subscriptions were very happy and successful. Taken under the direction of Rev. V. A. Cooper, of Nashua. The style of the chapel is between the Gothic and Grecian, in size 71x37 feet, with a small vestry in front capable of seating 60 persons, and connected with the audience-room by folding doors. The chapel furnishes about 400 sittings, with 60 pews. The inside finish is of Southern pine, making a very appropriate and comfortable place of worship. The building, who, as well as other parties, have given entire satisfaction. The plastering was by P. G. Adams, of Peppercell; freestone by E. P. Gilman, of Nashua; pulpit and pews by Cook, Putnam & Co., Brookline, N. H.; a Peerless furnace by C. P. Laurence, of Peppercell. The carpenter was secured by Messrs. Cadell and Nellie Winslow, of the lamps by Mr. Herman Behrens. The Sunday-school gave the pulpit, the young people of the village the chandelier, and Mrs. Blood the Bible. The total valuation of the property is about \$7,000.

The chapel is upon a gentle and beautiful elevation overlooking the village, a grove of pine in the rear, and an orchard across the street in front, while near by runs the Nashua River. It is situated near the depot, and in the midst of a beautiful and thrifty village. Subscriptions almost sufficient to cover the entire cost have been received. It is earnestly hoped that friends from abroad will render aid in the effort to free the Church from all indebtedness. It is operation, on the basis of the spiritual union which already exists in the vital relation of CHRIST to the members of His body in all ages and countries.

While credit should be given to all, it seems but just to mention some by name. H. M. Clarke, esq. gave \$1,000, and also, through his two children, a bell for the tower of the chapel, and an organ for the audience-room. Mr. H. C. Winslow, by his generous subscription, and by his wise and prompt management as chairman of the building-committee, contributed much to the success of this cause. Other examples of noble liberality might be named. The generous gift by Mr. Blood of \$300 as a fund for the support of preaching in all future time, is worthy of special notice. While we rejoice in the success of this enterprise, we cannot doubt that the far greater cause of rejoicing and thanksgiving will be found in the moral and spiritual blessings that will come in future time to be contributed by the author of the people that dwell in East Peppercell.

L. C.

New Bedford.—Wilkie Collins has been here. The people paid to see him. One dollar a ticket for transient comers was the price. The holders of course tickets made no great profit by listening. He must have a very low idea of the average American audience, if he calculated his story for this meridian; for it was such an one as nervous people would not care to hear after dark in an old house in a sparsely settled neighborhood. It is such a story as our boys and girls ought not to read, because of allusions—its double-entendre. The story is well told, but the language is coarse, and betrays a very vivid and wild imagination. Some have complimented the skillful development of the plot; but it is no more skillful than those to which the devil helps more than half the real murderers. If the tale has any moral, it is *immoral*. It was not extremely well read; in a word, the audience was not pleased.

It is not such a long time from that time to this one. The pastor of the Unitarian Church in this city, who is Secretary of the Free Religious Association, is becoming more and more consistent. He ceased remembering the Lord's death as Christians do, some time since; now he has finished his connection with the name of Christ. In a late correspondence with the assistant Secretary of the American Unitarian Association, he says, "I am a Unitarian, and I call myself a Christian, he called himself no longer by that name," though he still claims to be Unitarian in his view of God. On account of this acknowledgment, "his name will hereafter be omitted from the Unitarian Year Book." In close accord with this, is what one of our city dailies said last week: "At the vesper service, Sunday evening, the pastor of the Unitarian Church usually gives one of the two readings from the writings of Emerson, Max Muller, or some other modern author, or from the writings of Confucius, or Zoroaster, or the Vedas. Within a year past, he has read more from the scriptures of the old religions, on account of their being published in a more convenient form. He is well-known as being exceedingly liberal in his religious views, and believes in comparing different religions, and making use of whatever good may be found in all." Many in this section will know what this means—simply that he practically ignores the Bible as distinctively a divine revelation, and utterly disbelieves the real inner thought of the religion of Christ Jesus. Now let him take another step in consistency, and vacate the Christian pulpit.

MAINE.

To the Pastors, Ministers, and Members of the Evangelical Churches of Maine:

BELIEVED BROTHERN:—At a recent meeting of our local Ministerial Association, it was unanimously resolved "that it is expedient to form a State Alliance, auxiliary to the American Alliance for the United States of America." "The objects of this Association," as you are aware, "are to promote evangelical union with a view to greater success in Christian activity—maintain and exhibit the essential unity of the Church of Christ—to counteract the influence of infidelity and superstition, especially in their organized forms—to sustain and defend the religious freedom everywhere—to hold up the supreme authority of the Word of God—to urge the observance of the Lord's Day, and to correct the immoral habits of society."

Since the Alliance was formed in London, in 1846, some of these objects have been signally promoted by its labors, whilst all the others, to a large extent, have been advanced. The spirit of persecution has been restrained—individuals and communities upheld in the freedom of conscience and of creed—infidelity rebuked in the spirit of the gospel—the sanctity of the Sabbath vindicated—and the essential unity of Christ's Church exemplified. In view, however, of what is yet to be done in relation to all these objects, it seems to us exceedingly desirable that the number of co-operators should be greatly increased, the sphere of co-operation enlarged, and the great principles common to all evangelical communities brought into greater prominence in the practical working of the Church of Christ.

We submit to you the object of your prayerful consideration, on the basis of the proposal, and should you approve it, your personal assistance in carrying it into effect.

The design will be greatly facilitated by the exertion of your personal influence in your own locality—by the use of the pulpit and the press as the means of popular information and impression—and by your fraternal cooperation with A. G. Gray & Co., of Providence, who are the builders, who, as well as other parties, have given entire satisfaction. The plastering was by P. G. Adams, of Peppercell; freestone by E. P. Gilman, of Nashua; pulpit and pews by Cook, Putnam & Co., Brookline, N. H.; a Peerless furnace by C. P. Laurence, of Peppercell. The carpenter was secured by Messrs. Cadell and Nellie Winslow, of the lamps by Mr. Herman Behrens. The Sunday-school gave the pulpit, the young people of the village the chandelier, and Mrs. Blood the Bible. The total valuation of the property is about \$7,000.

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Resolved, That in forming an Evangelical Alliance, and the labor of Brother Sprague. We rejoice to hear of this good work in the "regions beyond." Success to our dear Brother Sprague.

The Methodist Church at East Livermore has been repaired and greatly improved, and now presents a very neat and attractive appearance.

We are very sorry to learn from the Presiding Elder of the Gardiner District, that the Methodist Church at South Paris is still without a pastor. We cordially hope that this desolate society will soon be supplied with an efficient minister.

The Congregational Church at South Berwick, for sometime without a pastor, gave Rev. Mr. Lewis a call which he (we are informed) declines. The Methodist parish there is reported in a prosperous condition.

The seat of the next Maine Conference has been fixed by the Semi-centennial Committee and the Presiding Elder, at Biddeford. The session will occur May 16th, Bishop Simpson to preside. This we learn is highly gratifying to the good people of B. G.

NEW HAMPSHIRE.

Gleanings.—The Milford liquor sellers have been fined in sums of \$60 to \$175. The owners of two of the buildings where the liquor was sold have been prosecuted. Concord, Claremont, Walpole, Great Falls, and a few other towns, have been successfully enforcing the law against liquor sellers. The temperance excitement of last winter promises to be renewed, and more effective in doing good.

The State Temperance Union held its annual convention in Concord, the 18th ult., largely attended. Rev. Asa D. Smith, D. D., presided, and Hon. J. H. Horne, Kent of Portsmouth, was elected president for the ensuing year, and Rev. Elisha Adams secretary.

Resolved, That, with this explanation and the spirit of a just Christian liberality in regard to the minor differences of theological schools, and religious denominations, we also adopt, as a summary of the consensus of the various Evangelical Confessions of Faith, the Articles and Explanatory Statement set forth and agreed on by the Evangelical Alliance at its formation in London, 1846, and approved by the separate European organizations; which articles are as follows:—

1. The divine inspiration, authority, and sufficiency of the Holy Scriptures.

2. The right and duty of private judgment in the interpretation of the Holy Scriptures.

3. The unity of the Godhead, and the Trinity of the Persons therein.

4. The utter depravity of human nature in consequence of the Fall.

5. The incarnation of the Son of God, His work of redemption for the sins of mankind, and His mediatorial intercession and reign.

6. The justification of the sinner by faith alone.

7. The work of the HOLY SPIRIT in the conversion and sanctification of the sinner.

8. The immortality of the soul, the resurrection of the body, the judgment of the world by our LORD JESUS CHRIST, with the eternal blessedness of the righteous, and the eternal punishment of the wicked.

9. The divine institution of the Christian ministry, and the obligation and perpetuity of the ordinances of Baptism and the Lord's Supper.

It being, however, distinctly declared, that this brief summary is not to be regarded as any formal or ecclesiastical creed, or as involving an assumption of the right authoritatively to define the limits of Christian brotherhood, but simply as an indication of the class of persons whom it is desirable to embrace within the Alliance."

J. J. CARRUTHERS, Congregationalist.

A. K. P. SMALL, Baptist.

A. A. SMITH, Free Baptist.

D. B. RANDALL, Methodist.

Portland, Dec. 1, 1873.

Portland.—Mr. E. Wentworth, the popular Principal of our North School, takes the superintendency of the Reform School, and resigns the resignation of Rev. Brother Hutchinson.

Rev. C. B. Pitblado gave the fourth Sunday evening temperance lecture in the Congress Street Methodist Episcopal Church last Sunday evening, to a full and deeply interested congregation. Some passages of the lecture equaled Gough's most thrilling efforts. Our churches should make Portland a hot place for officers who wink at the lawless sale of rum. There will be a judgment day for the lump-backed Christians who lift their sanctimonious and hypocritical eyes to heaven while this iniquitous traffic goes on before them. Let the prayer-meetings take up the subject, and agitate this temperance question before God and men till a revolution is reached, for rum is rampant.

Rev. E. Bean, late Congregational pastor in Grey, has resigned.

Rev. Mr. Andrews has closed his labors in the Baptist Church at Alfred.

Rev. Geo. W. Christie was recently installed over the first Congregational Church in Kittery. This parish was organized a century and three quarters ago.

Bath.—"H. F. A." writes that the revival work at Beacon Street, now in the fourth week, continues with unabated interest and increasing power, every night witnessing some new case among seekers. Christmas Eve was this year set apart for a prayer meeting, and our vestry was well filled, and God manifested His saving power slowly. All agreed it was the best Christmas Eve they had ever spent; the angels instead of coming from heaven to announce the birth of a Saviour, went to heaven and announced the birth of a sinner. Our pastor, brother Atkinson, proposes to continue the meetings through the holidays, and we hope longer. The work has been confined mainly to the Sunday-school, but is now embracing heads of families.

MAINE ITEMS.

The religious interest on the Kingdom Circuit is increasing. At the Quarterly meeting four were admitted to full membership. During the quarter seven have been baptized, and four deceased. The pastor, Rev. C. A. Averill, is laboring faithfully.

The Bethel Church of Portland, Rev. Mr. Southworth, pastor, reports \$1,294 expended, mainly for reading matter for destitute seamen. His meetings are increasing in interest, Sabbath evenings especially, and the Sabbath-school is flourishing. During the year 3,000 vessels have been visited by the chaplain, who has distributed over 70 packages of religious reading among seamen. His invitation to the communion is to "all who love our Lord Jesus Christ in sincerity, of whatever Christian denomination, from whatever quarter of the globe."

We are informed that at Newry Corner some ten or twelve have been converted, and the Church greatly quickened. Rev. Thomas Hillman, pastor, is in labors abundant.

A good interest prevails at Upton and Middlebury, and the labors of Brother Sprague. We rejoice to hear of this good work in the "regions beyond." Success to our dear Brother Sprague.

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OUR BISHOPS.

Rev. Corban Curcio, at Bosworth Plains, has resigned, and removed to his old home at Tilton.

Dr. Whittle, of Nashua, wrote a complimentary letter to Judge Davis for his sermon in the Treadwell, and asked for "the photograph of the man who has the backbone to do right because it is right." The doctor got the picture. Judge Davis was born in Haverhill, Sept. 10, 1818.

Professor J. B. Robinson lectured recently on "the sacredness of the marriage relation," in Colebrook. The lecture is spoken of as a very able. He has lectures on "Stop that Thief," "Murder, Murder," "Patri Noster."

At the late State Universalist Sabbath-school Convention, in Nashua, Dr. Tourjee gave a powerful plea for Sunday-school music, and Rev. W. F. Crafts an excellent address on "Childhood the text-book of the age."

The Rev. C. J. Fowler commenced a series of union meetings with the Congregationalist and Free Will Baptist Churches in Farmington, the 12th ult.

The Methodist Society in Richmond have presented their pastor, Rev. O. T. Lovejoy, \$100.

Rev. L. T. Townsend, D. D., recently lectured on the "Bible in its relations to modern science," in Keene. It was highly appreciated, and the people talk of having him come again.

Rev. A. M. Gates, pastor of the Congregational Church at Warner, has a call from the Church at Conway.

The New Universalist Church edifice in South Newmarket was dedicated on the 11th ult., and Rev. Mr. McKenney installed pastor.

Rev. E. H. Greeley, of Haverhill, accepts the secretaryship of the Home Missionary Society.

At a meeting of the New Hampshire Historical Society, recently held in Concord, Rev. Dr. Boston read a paper showing that New Hampshire formed the first State government, and took the first steps toward the declaration of independence. OLINDO.

Meeting of the Board of Education.

The Board of Education of the Methodist Episcopal Church held its annual meeting on the 13th ult., in the Mission Rooms. Of the twelve members, Bishop James, Dr. Lindsey, of Boston, Dr. Cobleigh, of Atlanta, Ga., Dr. C. A. Holmes, of New York, and P. A. Root, of Buffalo, N. Y., were present. The Corresponding Secretary, Dr. E. O. Haven, read a report which will be published in pamphlet form.

The "Children's Day," the second Sunday in June, was observed by about three hundred Sunday-schools, and the Board desired the Secretary to keep that matter before the Church, to aid in meeting the great demand for help on the part of the young students. The income from all sources is about \$500 besides the \$100,000 invested, the interest of which only can be used.

The Board resolved at present to confine its attention to assisting students, rather than to undertake to establish new schools. From the reports made, it was ascertained that about 200 students are receiving assistance from auxiliary societies.

The Board itself is now assisting twenty-five, with from fifty to one hundred dollars a year, three of whom are from the foreign mission fields, and several of whom intend to enter the foreign missionary work. They are also well distributed throughout the country. The conviction was expressed that the Board of Education, as it becomes better understood, will grow into a great and beneficent power in the Church.

Kansas Correspondence.

Leavenworth District, W. R. Davis, P. E., embraces 21 circuits and stations. "When Dr. Davis took charge of this district it was a shell," but from present indications it is destined to become a splendid field of labor. This is the Doctor's second year.

At Leavenworth there is a large increase in the congregation. The pastor, F. F. Houts, is making a fine impression. The brethren at Atchison have built the nicest church in Kansas. It was recently consecrated by Bishop Bowman, with great rejoicing. J. T. Leak is pastor.

At Wyandotte and Kansas City, H. K. Muth commenced with a congregation of about 15. The church is now filled, and the Sunday-school numbers 100.

Hiawatha, S. P. Jacobs, pastor, has quite an increase in the membership.

Oskaloosa, C. L. Shackelford, pastor, has enjoyed a gracious revival, under the pastoral care of W. H. Hensfield, in which 125 souls were converted, 50 received into full connection, with the prospect of accomplishing still greater good.

The quarterly meeting has been the best we have enjoyed in Kansas, except the one held in Sumner County, at which about 15 joined the Church, and many more promised us they would seek the Saviour. The pastor is aided by that old veteran, L. D. Price, from Detroit Conference, now a member of the Kansas Conference, and J. W. Roberts, editor of *The Independent*. There is no inconsiderable amount of brains and heart in this society and community.

We have a decided liking for these people. Brother Price's son led his bride to the altar on Sunday night, and they were made twin.

At Grasshopper Falls, the Church is burdened with debt. S. M. Brorby, pastor, may yet be able to so far Christianize the people as to abolish mob law. Nothing is more common here than murdering cases. Such conduct in the South would call forth all sorts of investigations and newspaper discussions, and justify so too; but here in Kansas, and the Indian territory, but little attention is paid to such brutality. We have great need of God's help to make Kansas what she must be in the "good time coming."

Revivals have prevailed on the Fairmount Circuit, under the pastoral care of E. Gill. Fifty have been converted at Tonganoxie, and a new parsonage erected, E. H. Hallif, pastor.

Armstrong, Edwardsville, has had 40 additions, and about the same number of conversions, and a new parsonage erected, J. J. Walters, pastor.

White Cloud and Highland, W. Smith, pastor, has had a new church recently built, which will be consecrated by Bp. Bowman, who is very attentive to the interests of the Conference, and is popular.

Severance is flourishing as the green bay tree, and rejoices in a new parsonage. "They pay their preacher what they agree to, without whining about it," Dr. Davis says it is the best circuit in the Leavenworth District.

J. E. Day is pastor at Robinson. The work has so enlarged that he calls for another preacher.

There is no special interest reported from the appointments not named.

CHARLES KING.

ZION'S HERALD

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TINTED LITHOGRAPH,

The March of Miles Standish.

SIZE 22x34

A historic scene, representing eight Pilgrims,

led by Miles Standish, with an Indian chief,

Hobomok, for a scout, marching from the

barren coast of Plymouth Bay to quell

a hostile demonstration of Indians.

Longfellow alludes to this

THE SUNDAY SCHOOL.

Sunday, Jan. 11.

First Quarter.

Exodus II. 1-10.

BY L. D. BARROWS, D. D.

Leader.—And there went a man of the house of Levi, School.—And took to wife a daughter of Levi.

L. 2 And the woman conceived and bare a son; and when she saw him, that he was a goodly child, she hid him three months.

S. 3 And when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.

L. And his sister stood afar off, to wit what would be done to him.

S. 5 And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it.

S. 6 And when she had opened it, she saw the child; and, behold, the babe wept.

L. And she had compassion on him, and said, This is one of the Hebrews' children.

S. 7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

L. 8 And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

S. 9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages.

L. And the woman took the child, and nursed it.

S. 10 And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses; and she said, Because I drew him out of the water.

THE BIRTH OF MOSES.

The farther we proceed in the sacred writings, the more manifest are the grace and providence of God. Fierce, and more fierce, becomes the conflict of sin and Satan with Heaven and His purposes; but efficient, and more efficient, become the plans and ways of God to overthrow them. It was in the midst of Pharaoh's most desperate and cruel schemes to crush Israel, that incipient measures are introduced by God, that ended, not only in the escape of his vassals, but his own destruction in the Red Sea. He who haughtily and selfishly orders the male children thrown into the river, finds himself a watery grave. All history unites with Revelation, saying, "Woe to him that striveth with his Maker."

Man of the house of Levi and daughter of Levi, Amram and Jochebed, by name, were relatives by marriage—the parents of Moses (see chapter vi. 20). The marriage of such relatives was not then illegal, though afterwards forbidden by law. Daughter of Levi, very possibly, means no more than some descendant of that family; and so this husband and wife were only cousins german.

That he was a goodly child, simply means that he was very beautiful. Dr. Doddridge thinks it might be rendered, divinely beautiful, as though divinity had some special connection with the child's beauty.

Small and trivial as this mere circumstance may be in itself, no link in the chain of God's great plans and works is small. How much or little this beauty had to do with the preservation, education, and social position of Moses, we can never know, but can imagine something of its effect on the parents and Pharaoh's daughter. Several uninspired historians, Philo, Josephus, and others, mention the beauty of Moses. Small matters are not always trifles in results, especially providences.

These parents had other and older children. Aaron was three years older, at least, and Miriam was older still—old enough to watch the little helpless, but providential babe, in its frail ark.

She hid him three months, or, doubtless, as long as possible to hide him. These parents were pious, or God-fearing, and knew the decree to be wicked, and had no scruples in evading it, if possible. His beauty and their strong natural affection greatly strengthened, no doubt, their desire to preserve the child from the barbarous decree. Here we see how it is the order of God that human appliances and agencies must all work with the providential to the accomplishment of all great achievements. "Except ye abide in the ship, ye cannot be saved."

An ark of bulrushes, or papyrus, a thick, strong and tough reed, famous in all antiquity. It grew on the banks of the Nile, and in marshy grounds. The stalk rose to six or seven cubits in height, and terminated in small filaments resembling hair. The Egyptians used the pith of it for food, and the woody part for building vessels. Bruce says, the Abyssinians use these rushes for the same purpose to the present day.

She laid it in the flags by the river's brink. She did not thrust it into the current, as is often represented—though the best possible prepared for that emergency—but deposited it among the flags by the side of the river, hoping—and wisely as the sequel shows—that some providence might order for it a better destiny. Providence calls out all of human wisdom and forecast imparted to mortals, where the chain of ways and means is left to them; but not where He has decided the methods. This is a distinction too often overlooked.

And his sister stood afar off, to wit what would be done to him. The little concealed, beautiful boy of three months, had got a strong hold on the loving sister's heart, who was then, perhaps, ten or twelve years old. Her natural affection and sympathy was to be the means of leading her to act an important part in these obscure, but most eventful proceedings. Had the

little Miriam and the other little maids been left out of this account, deliverance to Israel might have come from some other quarter than from the man Moses. From this let all the little children learn that all their little duties result in saving and not destroying the lives and souls of those they love. Miriam did not wait to be told what she should do, but proposed herself to go and call a nurse. How beautiful to see children ready and anxious to do all they can that is right, without calling, urging, and commanding.

Came down to wash herself, or clothes; and it is not certain which, as "herself" is supplied by our translation. Dr. Clarke supposes that the king's daughter was not above domestic work; and Homer represents another king's daughter at the sea-side, washing her own and five brothers' clothes. But the Egyptians, especially females, express their veneration of the Nile by bathing in it when it begins to rise—not nakedly, but in bathing dresses. Irwin says he saw a band of damsels go down for that purpose, with singing and dancing. Peculiar sacredness was attached to that portion of the Nile which flowed near the temples; and some suppose this occasion was a religious solemnity, opened by the royal family bathing in the river. In certain places the water was fenced off as a protection from crocodiles.

Had compassion on him. Though aware at once, that it was one of the Hebrews' children, her sympathies were moved. Human sympathy is the link that binds mankind together, and when sanctified is a powerful element in the instrumentalities of human salvation. As an element of natural goodness—not piety—it is worthy of culture, and commendatory but not worthy of trust for the divine favor, till it is exercised for the sake of the divinity, when only it becomes piety. Hence the humane act of the king's daughter was a pious one, or not, as she did, or did not, act from a religious conviction of duty.

In either case, the weeping babe moved her heart. Good action followed, from motives known only to God. The same may be said of the affection of the parents—may be natural only, or natural and sanctified also. The parental relation in the human family, and of God to us, stands foremost in revelation.

Take this child away and nurse it for me, and I will give thee thy wages. Here is the most singular part of this whole narrative. The readiness with which the king's daughter is influenced by the little sister, restoring the child in the face of the king's decree, and above all offering compensation to a Hebrew woman to nurse a child which her father's decree doomed to death! We can see no way to account for all this, except on the ground of a strong impulse from God upon her mind and heart, as upon the parent's and sister's.

And surely, for once, the Holy Spirit found willing subjects. They wrought with God, and not against Him, as men too generally do. The parents are said (Heb. xi. 23) to have acted their part by faith; but doubtless the king's daughter acted her part by impulse, human and divine.

And he became her son. So it seems this noble Hebrew mother took no advantage of the opportunity presented, of claiming her own, when grown, but delivered him up according to contract, which could have been hardly less severe than his commitment to his slimy ark. So let us learn that God's great honor, and His glorious work, are to be accomplished by the strictest integrity, even though that may seem to involve the entire abandonment and loss of every prospect and hope of God's own cause and our interest. Such is faith, and all holy obedience; and they never fail. Let us thank God for the history that makes this so plain.

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18. What character did his mother show in giving up her son, after his nursing and growth?

19. What are we herein taught as to the means and measures of advancing God's cause, and our own?

THE KNOCKING VOICE.

BY REV. V. M. SIMONS.

"Behold, I stand at the door and knock."—Rev. iii. 20.

"It is the voice of my Beloved that knocketh."—SOL. SONG, v. 2.

Jesus knocketh at the door; Soon He'll knock for thee no more; Rise, O sinner, from thy sin; Rise and let the watcher in.

Woe His locks with nightly dew, Waits He weary now for you; Knock and wait, and knock once more, 'Gainst the barred and bolted door.

Hear that knocking while you may; Hear it now, and now obey; Hear it 'ere the knocker, grined, Goes because so ill-received.

Turn the knocker not away, Lest He come no other day; Open He now your love to win; Open, then, and welcome Him.

Open, sinner; show Him in; Let your heart's love begin by the blessed knocker's grace To prepare for Him a place.

What! and will you not receive Him who all delights will give? Do you from the knocker turn? Do you His dear knocking spurn?

Then, O sinner, you must know Jesus from the door will go; Seeking elsewhere to obtain What He sought of you in vain—

Seeking, hoping yet to find Some tender, trusting mind; Asking there a place of rest, Where He can be loved and blessed.

Thus refused a place to stay, Jesus turns another way; Takes the heart that gives Him room; Makes that heart His humble home.

Thus the Bridegroom, long denied, Finds at last His beautiful Bride; Enters through the open door; Dwells within forever more.

Blessed Bride, obey that voice, Make the Bridegroom now thy choice; Bid Him enter once for all, Answer now the Bridegroom's call;

Take His love, and live with Him, Bride of Christ, all fair within; Take His arm, and trust His care, He shall all thy way prepare.

Take, O Bride, the Bridegroom now; Seal the love with solemn vow; List henceforth the midnight cry; Wait the bridal of the sky.

The Family.

HOW WE LEARN.

Great truths are dearly bought. The common truth, Such as men give and take from day to day, Comes to the common walk of easy life, Brought by the careless wind across our way.

Great truths are greatly won, not found by chance, Nor waited on the breath of summer dream; But grasped in the great struggle of the soul.

Hard buffeting with adverse wind and stream, But in the day of conflict, fear and grief, When the strong hand of God, put forth in might, Ploughs up the subsoil of the stagnant heart,

And brings the imprisoned truth-seed to the light, Wrung from the troubled spirit, in hard hours.

Of weakness, solitude, perchance of pain, Truth springs like harvest from the well-ploughed field, And the soul feels it has not wept in vain.

BOYAR.

WHY CARRIE DID NOT ENJOY WATCH-MEETING.

BY MRS. C. F. WILDER.

"Well, Carrie, how did you enjoy the watch-meeting last night?" asked Mrs. Dearborn of her daughter, while at her embroidery New Year's afternoon.

"I do not want to pain you, mamma; but, to tell the plain truth, I did not enjoy it very well," was the girl's reply.

"I am surprised," said her mother, "I felt quite certain, after the sacrifice you made to go, that you would be greatly blessed. Do you know why you did not enjoy it? Do tell me all about it."

Carrie thoughtfully gazed from the window a long time before replying. The snow was falling fast, "like the seasons upon the life of man;" the wind whistled a mournful requiem, and the moving branches creaked an accompaniment according with the music; the sun was behind the clouds, and the church spires looked cold and dark.

What a dreary day, thought the girl—so much like life, cold and cheerless.

"How gloomy it is to-day," she said at last, and seeming to forget the previous conversation.

"It does not seem gloomy to me," was the reply. "I like these days; home seems so comfortable, and we see how much we have to make us happy; and then, when the sunny days come again, how every one appreciates them, and what cheery voices say, 'this is beautiful.' Yes, I really like the gloomy days. But, Carrie, you have not told me about the meeting. Why didn't you enjoy it?"

"Well, in the first place, there was nobody there."

"Do you really mean that Brother Lloyd preached to empty pews?"

"Why, no; not exactly that; but only a few of my particular friends were there. Nellie, Hattie, Sarah, Ella Green, and Joe, and lots of the others had gone to the party, and as soon as I found that I had gone, I felt 'sort of sorry' that I had tried to be good."

Carrie gave a sob and a laugh, so curiously mixed that it was hard to tell which was strongest, the laugh or the cry.

"After the sermon an experience

meeting and a prayer-meeting followed till a few minutes of twelve, when all united in silent prayer until the town clock struck the midnight hour—that was solemn and beautiful."

"Yes, I know how sweet that hour is," said her mother, thoughtfully. "I should have been glad to go, but I had my 'watch-meeting' here with your father, and we enjoyed it very much. But were you unable to enjoy the meeting because your particular friends were not there?"

"That was not all the reason," said Carrie, hesitatingly. "I don't like to hear people speak in meeting whose every day life is no better than that of those who make no profession of religion, especially if they always tell how much religion they enjoy. I think they must feel about as Mrs. Camp does when she 'enjoys very poor health.' I know that if I lived as they do I should not 'enjoy' much of anything, and it always makes me have a 'bad time,' as Aunt Hetty says, when such people talk in meeting."

Mrs. Dearborn made no reply, and the girl felt the silent rebuke; but it only goaded her on.

"Mr. Stephens said he was 'very happy—halloo! halloo!'" (speaking the last word through her nose, like the brother mentioned); and she looked at her mother in a defiant way, that said, you wanted to hear, and now you shall!

"And he was 'on the mount—halloo! halloo!'" and, you know, Mother Dearborn, what an awful stingy soul he has; he never gives a cent for anything. I've seen that old contribution-box put under his eyes for ten years, and I never saw him put one cent into it; he never gives to the Sabbath-school, nor mission, nor work-out preachers, nor nothing," said Carrie, forgetting her grammar in her earnestness. "And he hires the cheapest pew; and he is worth more than any other member of the Church. I wanted to go and ask him to give ten dollars for a ton of coal for widow Smith; how he would have groaned, instead of saying 'halloo! halloo!'"

When he joined the Church, he promised to give as the Lord should bless him. Look at his houses, his lands, and his cattle! I just think he is breaking that promise to the Lord every day; and he lives—well, I won't say any more; but it is enough to stir up a saint to hear such meek talk.

"Then who should speak but Mr. Greyton, who said that he, too, 'had been on the mount all the year,' and the Saviour had been constantly with him; and O, mother, he is just as cross in his family as he can be. If you should hear him, you wouldn't wonder that Tom ran away; and I've heard him talk to Ella in such a manner that if it had been my father talking so to me, I'd have walked out of the house and never walked in again."

"Mrs. Kaine spoke after Mr. Greyton, and she felt that Christ was her soul's most familiar friend; and I don't believe she understood what she was saying. Do you think that she can be a Christian? Don't you know that when Lizzie Gray's good name died, how Mrs. Kaine seemed to delight to talk about it? she said that she was 'so sorry for poor Lizzie, but had always expected it'! when, you know, mother, that she was very intimate with her for years! And it was Mrs. Kaine who started the stories about Mrs. Ellenwood, that lived in the other part of their house on Summer Street. It is said that she bored a hole through the wall, and used to watch Mrs. Ellenwood when she had callers, and listen to the conversation; and as she only heard snatches of it, she would make up the story, and she nearly ruined Emma Allyn's good name by misconstruing her motives and acts when Emma boarded with her. And you know how she will always have her own way in Church affairs. The way she put you one side when we were furnishing the parsonage, and you chairman of the committee—you just allowed her to run over you rather than have a quarrel. You'll never catch me being so good! I think she is just horrid; and I don't believe that she knows what it is to be a Christian. Mrs. Kaine being meek, humble, loving her neighbor as herself! The very idea is absurd."

"Then May Lincoln spoke. She said she wanted to lead a new life, and I presume she does; but then she won't after warm weather comes, and she begins to think about going to Newport or Long Branch. There were half-a-dozen others that spoke, but they did not do much good, and I think it would have been better for them to have kept silent. There, mother! I've told you why I did not enjoy the meeting—and do you wonder?"

"No; I do not wonder that you received no benefit from the meeting," said Mrs. Dearborn, sadly; "but I cannot express how deeply I am pained at hearing you criticize the members of our Church as you have, and at the state of heart which your words have revealed to me."

"But, mother, what I said was all true."

"It may be, in a measure, true; but their motives you know nothing about, and our judgments are often incorrect, though we think, like the servant Rithie, 'we can judge better for ilk tither than in our ain cases.' Then, we do not know how bad their lives might have been if they never had tried to live as they think a Christian ought. They may overcome more besetting sins in one day than another would in a year. If we only knew how many wrong things they were tempted to do, but resisted the temptation, we might look upon them with admiration. It is a great comfort to me when I am misjudged, and it must be to others, that God knows the motive; He understands

all about it. They may have done the best they could; but my daughter has been educated in such a manner that she knew she was grieving the Spirit by allowing herself to 'talk evil' about others."

"Why, mother!" exclaimed Carrie. "What milder term can I use?" said Mrs. Dearborn. "You have not cherished that charity which hopeth the very best of them, but have believed the evil which you have heard, and now you have 'spoken evil.' You have so soon forgotten the lesson of last Sabbath, 'Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers; and grieve not the Holy Spirit of God; let all evil speaking be put away from you; be followers of God; walk in love; walk as children of light.' I have noticed this besetting sin growing upon you, and have wished to call your attention to it. I do not think it right to speak words which tend to injure those against whom they are spoken."

"But, mother, you can't expect a girl of eighteen to be a saint. If you do expect it of me, you will be disappointed. Sometimes I think it is but little use for me to try and be good, for after I've been fighting some besetting sin, and think I have conquered it, if I stop to take breath and rest a minute, the first thing I know, I've up and done that very thing. You can't think how I've prayed and striven to get rid of envy toward Ella Jones; and I thought at last communion that my heart was all free from that sin; but I am ashamed to tell you that I snubbed her awfully last night, just because I thought that she spoke to me in a patronizing sort of way because she had on a new seal-skin cloak and I had only my old squirrel cape. I do believe, mother dear, it will be of no use for you to tell me of my faults, for I cannot be good. And then, what's the use in setting one up as a mark for Satan and the world to shoot at? I've almost come to the conclusion that if I can 'mog' along towards heaven, and at last barely creep in, even if I have to go at so small a gate that my soul is squeezed in the attempt, I will be satisfied. This 'running the race'—why, mother, I can't do it; I'm halt and blind, and I can only limp along in the very best; and half of the time out of the path at that. So, just let me go on in my own style."

"O, Carrie, I can understand how your conscience is troubling you when you talk in that manner. You do want an 'abundant entrance'; you do want to overcome your besetting sins; and I know, my dear girl, that you do try; but you think that you have so many that you grow discouraged sometimes, when you think the warfare must never cease. He who knows all about the battle-ground, furnishes armor and weapons; and you should be thankful that you see the enemy to fight, and pray for more wisdom that you may better understand yourself, and also that you may have a clearer view of the Great Captain who leads you on. Your foes are mostly within your own heart, and you are doing bravely. Be constantly vigilant, and live so that you will be all ready whenever the Saviour calls you to the mansions that He has prepared."

"Don't praise me, mother; don't tell me that I am doing well, for I know that I am not. There's another besetting sin. I hate housekeeping; yet I know it is my duty to have the care of the servants while you are unable to leave your room. But I do hope that if I ever have a mansion in heaven, the Good Saviour will not make me take care of it."

"Why, Carrie! you are desperate today! I never heard you talk in such a reckless manner as you have this afternoon. What has come over you?"

"I am discouraged, mother. There is no use in hiding my feelings or my faults. I thought yesterday that I was as good as the average of Christians, and perhaps better; and when I gave up the party for the watch-meeting, I thought if the Church ever knew what a sacrifice I made, if they did not canonize me after my death, they would send to the Church papers such a eulogy as we sometimes see about some rare soul who has gone to her reward; and I went to the meeting in some such frame of mind. The minister from Troy made a few remarks which made me feel a little uncomfortable; and then, when Mr. Lloyd read his text, 'Cut it down, my cumbereth it the ground,' I felt that that was what was said of me by the Great Husbandman. But I tried to think how much good I am doing in mission and Sunday-school work; and caring for your poor, and I began to feel all right—when he said that, 'perhaps the leaves of a fair profession so covered the barrenness of the boughs, that they hid even from itself its real state, and it is only the gardener who understands, acknowledges, and bewails its condition, and tenderly entreats for it a patience and help that it does not know it needs.' And, mother, if at the Judgment Day my life looks as empty of good, and as full of evil, as it did when he said that, I should think it but justice to banish me from the Saviour that I've professed to love. My want of charity, my love of ease, the disagreeableness of self-denial, coveting so many things that I can't have, and all my other besetting sins came trooping by like an army of hideous skeletons, and I hated myself and everybody else; and that was what made me talk so awfully."

"You should not have gone to sleep feeling so uncomfortable and wicked."

"I know that," said Carrie, sadly. "I did pray the Lord to forgive me,

but I was not very earnest about it last night; but the prayer acted as a soothing-syrup, and it was so late, and I was so sleepy, that I did not stop to examine my heart very closely; and this morning it was like that plaster of Paris I used yesterday; it had 'set,' and it won't melt, and it has not broken yet. I am not commencing the new year as I want to commence it. To look forward now, this year looks like an liad of woes, and a great sea reaches from now to next January; and I must ride on in a frail bark, in constant danger of shipwreck, and growing weaker and weaker, day by day, I have such a contempt for myself, and I am so depressed."

"Your feelings are very natural," said her mother. "You have been comparing yourself with yourself—what you are now, with what you was, and what you wish to be; and that is always narrowing. Instead of this, you must look to Jesus, who is the great example, and who is the guide and teacher. You can do nothing without His help. This is a good day to commence a new life, because the leaves of this year's record-book are yet clean. Pray that your heart may be purified—may be whiter than snow. (And Mrs. Dearborn looked from her window at the snow-covered earth; and as she saw how spotless was the covering, her heart was filled with gratitude to Him who made it possible for every soul to plunge into that fountain that is opened for sin and uncleanness, and rise purified, spotless, into the life of God—life within life—Christ living in us, and we in Him.) If you realize that Jesus is in the boat with you," continued Mrs. Dearborn, after a short pause, "and that in every sin-storm, and in every wave of trouble, His love can be found, and His help received, you will not live so that only sometimes despondency may hope, and darkness sometimes smile into light, but you will dwell in the light, and the ladder of faith will rest on the walls of heaven. Hope for this; pray and strive most earnestly for such a life. Jesus is very anxious for us to come nearer; He knows just how weak we are, and that without Him to guide we only just drift on the sea, at the mercy of every wind that blows. Remember how He loves us—O, how He loves us! and how wise, and strong, and yet how tender He is; and though you meet a thousand perils, you will not be shipwrecked. Do not bend beneath the burden of to-morrow, nor let your eyes fill with the tears of yesterday; but show forth to-day the Saviour's praise, and every danger you pass will make you wiser; every trial will make you stronger; and if you reach that haven that shelters from sorrow and sin before the year passes, His hand will lead you safely through the dark waters, and His voice will bid you welcome to your eternal home. If, instead, you are spared to reach the shore of next January, you can commence the voyage of that year with a braver heart and a surer trust in Him who crowns every year with His goodness."

"The wind and the leaves." BY MARTHA NEALE.

Fall, fall, fall, Down from the oak, by the low garden wall;

The wind has come round and asked them to play; They loosen their fingers; away and away, Up

The Farm and Garden.

SELECTED FOR ZION'S HERALD.

HOW TO LEAD A COW.—Every woman will tell you that a man can be led much easier by putting an arm around his neck than by pulling his hair; but we never knew till recently that the reason you can't lead a cow behind a wagon is because she objects to having her horns pulled. The other day a red-shirted emigrant passed through here on his way to Carroll County. His family and household possessions were in a covered wagon, to the hind end of which was fastened a cow. Behind her, with a sharp stick, walked the emigrant, giving her a smart whack occasionally when she hung back. Every now and then she would brace herself and stop the team, and then in unceremonial language he would beseech her to go on, marking each forcible period with a prod of the sharp stick. The poor cow rolled her eyes, and rolled her tongue. The poor emigrant, too, was dusty and tired, but his voice and stick didn't fail him. She had suddenly halted the procession in front of the post-office, and was shaking her head in reply to his sharp stick, when a man called out to Red Shirt that he didn't "understand cows worth a cent."

"Well, what are you going to do about it?" asked Red Shirt.

"Why, just take that rope off her horns, and put it around her neck, and she'll lead as quiet as a lamb. If she don't, I'll follow her a mile myself."

The rope was changed to her neck, and the team started. The cow gave a look of surprise, and walked along.

"Well, that beats all," said Red Shirt, and without a word of thanks he mounted his wagon. The procession moved slowly on toward Carroll County, and the cow followed with contentment as placid as if she were walking home at milking time. —*Ames (Iowa) Intelligencer.*

ALEXANDER II.

The people of Russia have ever entertained the highest regard for the present Emperor, and for the wisdom, sagacity and humanity of his very successful administration. From the time that the Emperor Nicholas gave into the hands of his oldest son, Alexander, the sovereignty of that great nation, we have believed that the peace, elevation and happiness of his subjects would be the governing purpose of his life, because it was agreeable to what was understood to be his character and bent of mind, and because for years he had been familiar with the condition, wants, and feelings of the people, as also with the cares and responsibilities of government, under the instructions of a wise and excellent father.

When Alexander II. first saw the light, his father, then Grand Duke, wrote a letter to Augustin, metropolitan bishop of Moscow, in which he beautifully says:—

"I have seen, with the fear of a weak mortal, but with the hope of a faithful Christian, the most decisive moment of my life approach. Uncertain of what Providence had reserved for me, I had strengthened my soul by a religious vow, and I waited with resignation the will of God. It has pleased divine providence to make me taste the happiness of being a father. The expression of gratitude, which is not necessary to Him who searches the heart, becomes indispensable to a heart penetrated with it. The vow, which I shall be eager to fulfill, is to erect a chapel to the honor of Alexander Newski, in the church of the New Jerusalem, as the humble offer of a happy father, who confides to the Almighty the destiny of his wife and son. Your eminence will be my aid and guide in the accomplishment of a vow so dear to my heart."

But there came the closing scene, and Nicholas is found at his final interview with the son whose advent had been to him a source of so much joy. Calling to him the members of his family and household, he thanked them for all their kindness to him, and gave them his parting counsel and blessing. Most of all did he devote his last hours to his son Alexander, giving him privately the most minute directions as to the government of the country, and disclosing to the inheritor of his kingdom the secrets of his policy. Of those secrets Alexander alone is the possessor.

The Emperor Alexander was born in 1818, and succeeded to the throne on the death of his father, in 1855. He immediately initiated measures for the complete emancipation of serfs throughout his dominions, saying that "so great a work should begin from above, that it might not proceed from below," and insisted that the Imperial Government itself should take the matter in hand, rather than leave it to the chances of insurrection and blood. Soon after the accomplishment of emancipation, an attempt was made to assassinate the Emperor, which failed; but the act itself excited the liveliest interest and sympathy. The matter was brought before Congress, and Hon. Charles Sumner offered a resolution expressive of regret at this cowardly act, and congratulation to the Emperor and nation on his preservation, accompanying his motion with a most felicitous address.

The record of the Russian Emperor is especially in contrast with most monarchs, who have wielded power, not for the good of subjects, but for the ends of personal and selfish ambition. Egypt had her kings, and the pyramids have for three thousand years proclaimed their supreme idea—an immortal name. Cyrus, Alexander, the Caesars, strove by war and conquest to attract to themselves the world's admiration. In Rome, Diocletian surpassed all his predecessors in low ambition, having employed 40,000 men for many years in the construction of his baths.

Napoleon seized the sceptre of France, sacrificing her people and desolating nations in absolute contempt of right and justice. The late terrible conflict

between Germany and France was deliberately planned by the former for the glory of conquest and power. So far reaching and exact had been, for some years, the plans of that greatest of modern military strategists, Von Moltke, that the campaign and the battles took place, and the victories were won in exact agreement with his policy and intent.

A widely different spirit and policy have characterized the reign of the present illustrious Emperor of Russia. Owning, as he does, the fee simple of one seventh of the entire globe, he might have made his name and fame immortal by a despotic use of military power; but turning away from this "trade of sovereigns," he has used his vast power and resources for the freedom, education, thrift and happiness of his subjects. As the vigorous tree throws its life-giving sap into every branch and leaf, so Alexander's spirit of just and humane government has penetrated every part of his empire, and carried light and joy to every hamlet and every heart. A fact so singular in the histories of empires is well endorsed by the gratitude of twenty millions of emancipated slaves. Never in history has a monarch opposed himself to such wrongs, and his wise and energetic disposition of them has made his name and renown more grand than the pyramids, and more enduring than marble inscriptions.

Alexander II. is the Washington of Russia. His wise and illustrious administration will be more and more appreciated and rewarded by his subjects. The love of justice is innate, and conscience is the moral judiciary of the soul; and when Alexander first took the reins of government he knew there were twenty millions in slavery. And knowing full well that all that we get out of life is usefulness, he has devoted himself to the best interests of the nation. Never in human history has a monarch grappled with such an enormous wrong as has by him been exterminated.

We have at various times entertained as the guests of the nation, the sons and daughters of reigning monarchs; but with the exception of General Lafayette, no foreigner has received so cordial and enthusiastic a welcome as did the Russian Grand Duke, Alexander II., on his late visit to this country. There were special and peculiar reasons for this, found in the extraordinary character and position of the Emperor himself, and the fact that Alexander was the first and only Russian Prince whom the American people have ever had an opportunity to honor. For him there was a hearty and ceaseless ovation, from first to last. Towns and cities vied with each other in the magnitude and completeness of their receptions, all classes, all parties and organizations, all ranks and ages, government officials, military, firemen, teachers and children of our schools, went forth to meet and welcome the Duke, son of Alexander, making it one grand gala day wherever he appeared.

As time passes on, the noble, wise and just administration of Alexander II. will be more and more appreciated by his subjects, and scarcely less in this land of freedom, and home of the oppressed of all climes. Not only his great act of emancipation, but equally his giving to twenty millions of freedmen lands and homes, and establishing several colleges for their education, and fifteen thousand schools, will be a perennial and unfading garland upon his brow. And if Americans may not welcome him as they desire, to their own broad, rich and glorious home, they will ever pray that Heaven may vouchsafe to him length of days, a reign of perpetual peace, and a name rendered immortal by good, just and beneficent deeds.

Obituaries.

Rev. NATHANIEL W. ASPINWALL was born in Bradford, Vt., Jan. 26, 1801, and died in Chicago, Nov. 17, 1873.

Brother A. was the oldest member in years and term of labor in the Vermont Conference. He was converted to Christ in Lancaster, N. H., and received into the Methodist Church at the age of 21, and commenced preaching. He was admitted to the New England Conference in 1823, and appointed to Weathersfield Circuit, and for 41 years took effective work in the New England, New Hampshire and Vermont Conferences, as follows: In 1824, Barnard; '25, Derby; '26, Lyndon; '27, Cabot; '28, Cabot; '29-30, Landaff, N. H.; '31, East Salisbury, Mass.; '32-33, Orford and Haverhill, N. H.; '34-35, Barton, Vt.; '36-37, Craftsbury; '38, Barton; '39-40, Williamstown; '41, Royanton; '42, Rochester; '43-44, Bristol, N. H.; '45-46, Sandwich, N. H.; '47-48, Landaff; '49-50, Gibson and Keene; '52, transferred from New Hampshire to Vermont Conference, and appointed to Barnard two years; '54, Thetford; '55, St. Johnsbury Centre; '56-57, Peacham; '58, 59, Walden; '60-61, Middlesex; '62, Barnard; '63, E. St. Johnsbury and Concord; '64, took a supernumerary relation, and for two years resided at Lyndon Centre, and worked as Agent for the Vermont Bible Society; '66-67, was returned supernumerary, and supplied at Brownington and Sheffield. In 1868 he was removed to Chicago, where his son-in-law and daughter made him and his wife a very welcome and pleasant home; and though laid aside from full work, he preached as opportunity presented, spending much of his time in visiting the sick and aged, and inviting them to Christ. His last public effort was attending a funeral service only about a week before his death, in the case of one who had been greatly blessed by his spiritual aid. So truly he died at his post.

His last sickness was very brief, being attacked by paralysis on Thursday evening, and bidding adieu to earthly friends on the Monday morning following, very singularly retaining consciousness and reason to the closing hour; and though not able to converse,

yet gave clear evidence of great peace and triumph. Rev. Dr. Dandy conducted the funeral services, delivering an appropriate address from Acts xi: 24. For he was a good man, and full of the Holy Ghost and of faith, and much people were added unto the Lord—the truth of which words, as applied to this father in Israel, thousands, who have shared his ministrations and saving influence for fifty years, will fully attest. His remains were borne to their final resting-place, till the resurrection morn, in Gracefield Cemetery, by Rev. F. D. Hemenway, Rev. H. C. Wood, and the writer of this, his former acquaintances in Vermont, and three Chicago brethren.

B. Mrs. MARTHA MERRILL, formerly of South Danvers, Mass., died at the residence of her daughter in Biddeford, Me., Aug. 24, aged 73 years.

She held, at the time of her death, her letter of membership in the Methodist Episcopal Church, signed by Rev. S. B. Sweetser, dated Oct. 24, 1865. Her membership extended over a period of some forty years. She was not only a devoted Christian, but a true Christian, her faith in Christ and the promises never failed, and there was a yearning for heaven beyond expression. Just before lapsing into unconsciousness, she was asked, "Is it all well for eternity?" The solemn, instant reply was, "All is well; all is well."

Mrs. SARAH, wife of Thomas Babbitt, of New Durham, N. H., and daughter of Wm. Smith, of Gorham, Me., died in New Durham, Nov. 20, aged 40 years.

Sister B. professed religion about twenty years ago, but for some years prior to her last sickness had not been living in its enjoyment; but in her sickness, which was lingering and painful, she renewed her consecration to God, and felt accepted; so that her last days were very triumphant, and she passed from earth away to her rest above.

Mrs. JUDITH P. TAYLOR died at the residence of her granddaughter, in Exeter, N. H., Nov. 21, aged 81 years.

Mother T., with her late husband, were among the early members and pillars of the Church in Exeter, with which she remained connected until her death. The Saviour, whom she had faithfully followed for about three score years, did not forsake her in her last hours. Her dying testimony was, "He is the chiefest among ten thousand, and altogether lovely." She conversed joyfully of her prospect in meeting her friends who had passed over the river, and in full consciousness of what awaited her, calmly fell asleep.

LOUISE M., wife of Dr. Frank Cook, died at Saco, N. H., Nov. 26, 1873, aged 56 years.

Severely has ever a death occurred in our community which has carried such sadness to so many hearts and so many homes, as has the death of Mrs. Cook. Being a most accomplished and industrious woman, she was known in almost every household, and known only to be loved and esteemed. Not only was she accomplished in the art of music, but in all the graces of a noble Christian character. Her death resulted from consumption, which was resorted to as the only means of prolonging her life, and lessening her sufferings. She was not a member of the Church, but was a Christian, and was prepared either to die or to live.

Died in Springfield, Me., Nov. 29, MARY EMMA THORNTON, aged 28 years and 10 months, daughter of Nathaniel and Mary J. Thornton, formerly of Bangor.

Seldom are we called to mourn the departure of one more highly esteemed by a large circle of friends and acquaintances than this sister; but though we shall miss her in our circle and home gatherings and class-meetings, yet we know she is gone to join the family circle which is forming in heaven. Her life was ever of an exemplary character, and about seven years since she was converted, and joined the Methodist Episcopal Church at Lewiston, Me., where she was at the time of her death. She was a true Christian, and though her last sickness was that of trying kind, consumption, yet she was patient, self-sacrificing, and trusting in her Saviour. She had aided to kind friends, her widowed mother and brothers, and has given to the family a valuable legacy—peace, which she swept through the gates, washed in the blood of the Lamb. May Jesus grant us all as sweet a life, and as triumphant a death.

E. A. GLIDDEN.

deeper and stronger as years increased, and especially so for the few later years; and so far as health would admit, he became more active and earnest in the Christian life. His last illness was protracted, and his decline gradual; but he endured all with marked patience and unvarying resignation to the will of God. His reason was clouded during a few of the last days of his life; but even then his utterances were of heavenly things, and showed a spirit in communion with God.

A. CHURCH. East Corinth, Dec., 1873.

Died, in South Boston, Nov. 11, Mrs. H. F. WILLSON.

Her Christian life was characterized by rare fidelity to all the duties and responsibilities of the Church and the household. The gentleness and sweetness of her character attached, and held a host of friends. Her ministrations of love among the afflicted and bereaved were always peculiarly acceptable. Through long months of suffering, her faith in Christ and the promises never failed, and there was a yearning for heaven beyond expression. Just before lapsing into unconsciousness, she was asked, "Is it all well for eternity?" The solemn, instant reply was, "All is well; all is well."

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PAIN-KILLER!

FOR OVER THIRTY YEARS

Perry Davis' Vegetable Pain-Killer HAS BEEN TESTED IN EVERY VARIETY OF CLIMATE, AND BY ALMOST EVERY NATION KNOWN TO AMERICANS.

It is the constant companion and estimable friend of the missionary and the traveler, for sea and land, and no one should travel on our Lakes or Rivers without it.

It has been before the public over thirty years, and probably has a wider and better reputation than any other proprietary medicine of the present day. At this period there are but few unqualified testimonials of its healing virtues when applied externally. We therefore wish to say to all that it is equally successful whether used internally or externally, and it stands to-day unrivaled by the great catalogue of family medicines. It is a sufficient evidence of its virtue as a standard medicine, to know that it is now used in all parts of the world and that its sale is constantly increasing. No curative agent has such wide-spread sale or given such universal satisfaction. It is a purely vegetable compound, and perfectly safe in unsalutary hands.

After thirty years' trial, it still receives the most unqualified testimonials to its virtues, from persons of the highest character and responsibility. Physicians of the first respectability recommend it as a most efficient preparation for the extinction of pain. It is not only the best remedy ever known for Bruises, Cuts, Burns, etc., but for Dysentery or Cholera, or any sort of low complaint, it is a remedy unsurpassed for efficiency and rapidity of action. In the great cities of India, and other hot climates, it has become the Standard Medicine for all such complaints, as well as for Rheumatism, Liver Complaints and other kindred disorders. Coughs and Colds, Croup, Asthma, and Rheumatic Difficulties, it has been proved by the most abundant and convincing testimony to be an invaluable medicine.

Reserved all imitations. The Pain-Killer is sold by all respectable druggists throughout the United States and foreign countries. Price—25 cents, 50 cents and \$1. per bottle. PERRY DAVIS & SONS, Proprietors, No. 126 High Street, Providence, R. I.

REV. DR. NEWHALL'S Commentary on Exodus will soon be published.

A CHEAP EDITION, covering the first seven chapters of Exodus, will be issued soon. It will be bound in thick paper covers. Dr. Newhall is one of the most scholarly, analytical, and spiritual expositors in the country. Price for First Quarter, 80 cents. Just the thing for the *Bible Lessons* next quarter.

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Leaves, each 25 cents, 50 cents, 75 cents, 1 dollar, 1 dollar 50 cents, 2 dollars, 3 dollars, 4 dollars, 5 dollars, 6 dollars, 7 dollars, 8 dollars, 9 dollars, 10 dollars, 11 dollars, 12 dollars, 13 dollars, 14 dollars, 15 dollars, 16 dollars, 17 dollars, 18 dollars, 19 dollars, 20 dollars, 21 dollars, 22 dollars, 23 dollars, 24 dollars, 25 dollars, 26 dollars, 27 dollars, 28 dollars, 29 dollars, 30 dollars, 31 dollars, 32 dollars, 33 dollars, 34 dollars, 35 dollars, 36 dollars, 37 dollars, 38 dollars, 39 dollars, 40 dollars, 41 dollars, 42 dollars, 43 dollars, 44 dollars, 45 dollars, 46 dollars, 47 dollars, 48 dollars, 49 dollars, 50 dollars, 51 dollars, 52 dollars, 53 dollars, 54 dollars, 55 dollars, 56 dollars, 57 dollars, 58 dollars, 59 dollars, 60 dollars, 61 dollars, 62 dollars, 63 dollars, 64 dollars, 65 dollars, 66 dollars, 67 dollars, 68 dollars, 69 dollars, 70 dollars, 71 dollars, 72 dollars, 73 dollars, 74 dollars, 75 dollars, 76 dollars, 77 dollars, 78 dollars, 79 dollars, 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